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place a value on a desire I must have the desire, but having a desire is one thing, putting a value on it, another. Again, every desire has relative worth, *i. e.*, even though a desire be not constant, I may feel: this thing is good, it is worth something *to me*. Moreover, there are many constant desires which have no objective worth; I may say of them, they are not valuable. It is the business of ethics to find out what has objective worth, and if possible why. According to Dr. Krueger the evaluating faculty itself has absolute worth. This ought to mean on his theory that we *constantly desire* such a faculty, which is not true. Besides, the ability to evaluate, to organize our desires, does not determine a man's value. In order to be moral a man must have the *right* values, he must organize his desires in a certain way. If he organizes them so that his so-called lower impulses control the higher, if he puts a higher value on his material me than on his spiritual me, he is not called moral. It is true that if man did not have the power to evaluate, there would be no morality. But it is also true that then there would be no immorality either. The first fact would not make the function absolutely good any more than the second would make it absolutely bad.

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THE TEMPERANCE PROBLEM AND SOCIAL REFORM. By J. Rowntree and A. Sherwell. Popular Edition (abridged). London: 1901.

The appearance of a popular edition of Messrs. Rowntree and Sherwell's well-known book suggests the time has come when their facts, arguments and proposals should be tested and criticised with the utmost care; for the book has attained such a vogue that Cabinet Ministers do not hesitate to quote it as an authority before which we have to bow. It has achieved its preëminent position in the literature of temperance not only by comparison with the mass of the temperance literature but also by its own merit. The pages of the book abound in figures, quotations, diagrams and photographs, and in contradistinction to most of the literature on this subject, its tone is moderate and evidences a serious desire to ascertain the truth rather than to boom the cause. It is refreshing to find a case where abstinence

from alcohol has not produced violent and intemperate language. The theme of the author is briefly this. The evils of intemperance are immense (chap. I), the Liquor Trade is a serious political menace and every effort should be made to dissociate it from politics (chap. II); State Prohibition has proved a failure, at any rate in towns (chap. III). Local Option is successful in Rural Districts (chap. IV). The Scandinavian system of philanthropic companies has succeeded in diminishing drunkenness and divorcing the Spirit Traffic from Politics (chap. VIII).

Let us pause here before we come to the authors' solution. The most important part of the book is the detailed account of the working of State Prohibition in Maine and the other Prohibition States of America. If any analogies can fairly be drawn between England and the United States it seems clear that Prohibition, if enacted in England, would fail hopelessly. Probably public sentiment would always be so strong against it that there is not the slightest chance of any prohibition law ever being passed and the use of this chapter is to show to the more extreme temperance advocates that their energies should not be devoted to agitating for prohibition. However much some people would like to forbid the sale of alcohol except in blue corrugated bottles labeled "Poison, for medicinal, chemical, mechanical or sacramental use only," they must for the present be content with much less stringent measures. Local Option was not well received in England by the electors who voted in the year 1894, and unless it is combined with proposals for giving full compensation to license holders, incurs the bitter hostility of the trade while only affording a partial and incomplete remedy. No remedy is satisfactory which does not put the liquor trade out of politics. The question of the remedy is very difficult. The authors' scheme is to provide rival attractions. The retail Liquor Trade is to be carried on by the localities either directly or through a company, and the profits resulting from it are not to go directly to the locality but be paid to the State and redistributed by the State in the form of grants for the establishment and maintenance of recreative centres; the grant will be proportioned to the population. The first difficulty in this scheme is, How is the transfer to be effected? The authors fairly point out that it is essential to the success of the scheme that the whole of the retail licenses in a town should be taken over. But this can hardly be done without compensation to license holders or a very long time notice.

It is upon this question of compensation that most of the initial difficulties will arise. If the compensation be not full, the trade will be very hostile, and if the authors' arguments as to the power of the trade in cities are correct, it is extremely improbable that the necessary legislation will be passed. If, on the other hand, full compensation be given, the profits will only suffice to pay a fair rate of interest on the capital expended in buying up the licenses and there will not be much to spend on the counter attractions. A time notice sufficiently long to disarm the hostility of the trade would delay the reform for a generation at least.

The theory of counter attractions is plausible and has no doubt much to be said for it. But it is hardly likely that Arts and Crafts Exhibitions, lectures by Sir R. Ball, or even winter gardens, social clubs (if they are strictly temperance), gymnasia or bright temperance cafés would form a sufficient counter attraction to the craving for stimulants. No doubt these counter attractions are sadly wanted and would do great good and would tend to lessen the number of persons who frequent public houses for want of something better to do, but it is not safe to be too optimistic about the matter. Further, in so far as they were successful in diminishing the consumption of liquor the annual grant with which they are provided or kept up would diminish. Although we may think that the critical and destructive part of this book is more valuable than the constructive, nevertheless it would be an excellent thing if the authors' scheme could be tried on a large scale.

The abridged edition omits a great quantity of statistics which are contained in the eighth edition, but this is a matter of no consequence, because it is very difficult to draw trustworthy conclusions from many of the figures given, and mere masses of figures do not assist the inquirer. And the statistics which are retained could conveniently be omitted without diminishing the value of the popular edition, for they are extremely difficult to interpret. Thus do the figures for the per capita consumption of alcohol-liquors in the colonies refer to the consumption throughout the whole population or are native populations omitted? Until we know this the statement that in 1898 the consumption of spirits per head of population in the United Kingdom was 1.05 gallons, in New Zealand .66 gallon, and in Natal .60 gallon, does not tell us much. The chief defect of the book is a certain want of proportion, and the absence of a bibliography. It is greatly to

be hoped that in future editions the authors will see their way to adding a bibliography.

C. P. SANGER.

LONDON.

THE NINETEENTH CENTURY: A DIALOGUE IN UTOPIA. By Havelock Ellis. London: Grant Richards, 1900.

Mr. Ellis' book consists of a number of discursive criticisms, delivered in a tone of calm retrospective contempt, tempered by the conviction that all will come right in the end.

The bar, the press, our present political, educational and drainage systems come in for charges of absurdity; but in the light of the author's lantern the facts illuminated more often wear the air of familiar half-truths than surprising discoveries. Incongruities are often coupled with cleverness and success; but the author has not the incorruptible naïveté of eye of the ironist, nor within him a fierce enough fire of scorn to consume the pile of apologetics which lie round makeshift institutions.

To the young men talking in the pleasant shade of Utopia the nineteenth century appears as an age of blood and tears, of blind energy and "picturesque misery," a hard and hideous age, in which some lived in sluttish luxury; but most led stale, decrepit lives, spent in dreary oscillation between their slavish work and mean homes. The "herd instincts" still flourished; there was no individuality and therefore there were no good thinkers or good artists. Patriotism, pugnacity and other savage virtues still ruled men's relations to each other. "No truly human civilization could possibly arise on a national basis." Besides, "it was never the custom for any country to seek out diligently its wisest men and induce them to undertake the conduct of difficult affairs any pert young scion of the aristocracy or any pushful manufacturer or idle barrister was allowed to direct the fate of a nation." "In the hands of such rulers the finer human impulses might at any moment be swept off the face of the earth, leaving scarcely a trace behind." In the scramble for land and gold the English were especially qualified to succeed, being more tenacious and suspicious than their neighbors. Mr. Ellis quotes the assertion that we conquered India not from motives of ambition or cupidity, but under the suspicion that we were the dupes of the French. Protestantism was naturally the religion of the